



CONTENTS

A Passage from the Holy Quran.....	1
Sayings of the Holy Prophet.....	2
The Ahmadiyya Muslim Mosque in Holland.....	3
<i>Editorial:</i>	
Toward Understanding the Middle East.....	4
What is Islam: A Refutation	
by Hazrat Mirza Bashiruddin Mahmud Ahmad, Head of the Ahmadiyya Movement in Islam.....	10
Ar-Razi: An Eminent Physician in Islamic History.....	27
Book Reviews	31

The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashiruddin Mahmud Ahmad, under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them.

INDIA

Qadian, E. Punjab

WEST PAKISTAN (Center)

Rabwah

U.S.A.

1. The American Fazl Mosque
2141 Leroy Place, N.W.
Washington 8, D. C.
2. 2522 Webster Avenue
Pittsburgh 19, Pa.
3. 4448 S. Wabash Ave.
Chicago 15, Ill.
4. 118 W. 87th Street
New York 24, N. Y.
5. 1440 N. Curson St.
Los Angeles 46, Calif.

ENGLAND

The London Mosque
63 Melrose Road
London S. W. 18

BRITISH WEST INDIES

72 Second St.
San Juan, Trinidad

SPAIN

K. I. Zafar
Lista 58, Madrid

SWITZERLAND

Herbstweg 77, Zurich 11/50

GERMANY

Oderfelder Strasse 18
Hamburg 20

NETHERLANDS

Oostduinlaan 79, Hague

NIGERIA

P. O. Box 418, Lagos

GOLD COAST

P. O. Box 39, Salt Pond

SIERRA LEONE

1. P. O. Box 353, Freetown
2. P. O. Box 11, Bo.

LIBERIA

M. I. Soofi
Box 167, Monrovia

KENYA COLONY

P. O. Box 554, Nairobi

ISRAEL

Mount Carmel, Haifa

LEBANON

Sh. N. A. Munir
Rue Awzai, Beirut

SYRIA

Zaviatul Husni,
Shaghour, Damascus

MAURITIUS

Ahmadiyya Mission, Rose Hill

INDONESIA

1. Petodjok Udik VII/10, Djakarta
2. Nagarawanji 57, Tasikmalaja
3. Bubutan Gang 1, No. 2, Surabayaia

BURMA

143—31 Street, Rangoon

CEYLON

99 Driesburgs Ave., Colombo

BORNEO

Box 30, Jesselton

MALAY

111 Onan Rd., Singapore



A Passage from the Holy Quran

Say, 'Come, I will rehearse to you what your Lord has forbidden: that you associate not anything as partner with Him and that you do good to parents, and that you kill not your children for fear of poverty—it is We Who provide for you and for them—and that you approach not foul deeds, whether open or secret; and that you kill not the life which Allah has made sacred, save by right. That is what He has enjoined upon you, that you may understand.

'And approach not the property of the orphan, except in a way which is best, till he attains his maturity. And give full measure and weight with equity. We take not any soul except according to its capacity. And when you speak, observe justice, even if the concerned person is a relative, and fulfil the covenant of Allah. That is what He enjoins upon you, that you may remember.'

And say, 'This is My path leading straight. So follow it; and follow not other ways, lest they lead you away from His way. That is what He enjoins upon you, that you may become able to guard against evils.'

Al-An'ām: 152-154.

Sayings of the Holy Prophet

Verily, God is Merciful, and is fond of kindness, and He gives to the kind what He does not give to the harsh.

* * * *

Verily the most beloved of you by me are those of the best disposition.

* * * *

A Muslim who mixes with people and puts up with their inconveniences, is better than one who does not mix with them, and bear with patience.

* * * *

Do not say, that if people do good to us, we will do good to them; and if people oppress us, we will oppress them; but determine, that if people do you good, you will do good to them; and if they oppress you, you will not oppress them.

* * * *

Riches are not from the abundance of worldly goods, but from a contented mind.

* * * *

The Ahmadiyya Muslim Mosque
in
The Hague, Netherlands



This new Mosque was opened by the Ahmadiyya Movement in Islam recently in Netherlands.

Editorial:

Toward Understanding the Middle East¹

The area known as the Near and Middle East has from the dawn of history been the center round which the culture and commerce of three Continents have revolved. It forms a bridge between Asia, Africa and Europe.

The importance of this area in respect of the maintenance and promotion of international peace and security has been brought into sharp focus in recent years. It has been greatly emphasized in the last few months. It has come home to the most casual observer that the contribution which this region and its peoples may have to make towards the maintenance of international peace and security may in the last resort prove decisive.

Certain factors stand out clearly. The strategic importance of the area is well understood. Its importance in respect of the maintenance of communications between Europe, Africa, Asia and Australia in the conditions of today may be gauged from the degree of upset that has been experienced in consequence of the non-availability of the Suez Canal and the disorganization of air communications which resulted from the control of flights across Syria during a short period.

Many times more important than these considerations is the availability of the oil produced in this region. The industry, economy, mobility and security of Western Europe would be seriously affected, if not altogether upset, by a shift in the control, or by a serious prolonged obstruction to the movement, of the oil of the Middle East.

¹An address delivered by Sir Muhammad Zafrulla Khan, Judge of the International Court of Justice, at the annual convention of the American Friends of the Middle East on March 26, 1957.

In recent months international attention has been concentrated mainly on the Middle East and the necessity of a study and understanding of the factors that would, in the last resort, determine and mold the thinking, conduct and policies of the peoples and the Governments of this area, has become more insistent than it has been at any time in the recent past.

For this purpose the geographical concept of the Near and Middle East needs to be expanded so as to include all the countries along the Southern and Eastern Mediterranean and astride the Persian Gulf.

There is no doubt a certain amount of diversity in respect of all major factors of life among the peoples of this region but there is also a certain basic unity deeper than that uniting the peoples of any other comparable area. This is the unity of their culture. Local customs, habits and ways exhibit a pleasant pattern of variety and there may also be a difference of emphasis but this culture has its roots in and derives its nourishment from the same source. That source is religion.

There are, of course, small, though important, sections in the populations of this region which profess faiths different from the bulk of the peoples of the region but even in their case the cultural pattern has been very largely influenced by the values sought to be upheld by the majority.

The faith of the overwhelming majority of the peoples of these territories is Islam, and the culture of the Muslim peoples everywhere is derived from their faith. This is very largely true with regard to the Christian world also, but in that case there has been in operation since the Middle Ages a process of synthesis between many and varied factors which is not so conspicuous in the case of the peoples of the larger Middle East, if one may so describe the region to which I have referred.

My purpose is to emphasize the need, which is already being keenly felt, of a better appreciation and deeper understanding of the cultural values of this region, a task which is one of the principal

objectives of this organization and which it is seeking constantly to perform.

The culture of the main bulk of the peoples of this region is derived from religion and that religion is Islam. There has in recent years, more particularly since the Second World War, been a keener interest in the study of various aspects of Islam in the United States both among orientalist and other scholars and among people interested in religion and culture generally. On the whole, this interest is sympathetic and seeks a clearer and deeper understanding of the values inculcated by a faith which claims the allegiance, at a rough estimate, of as many as 400 million human beings. In every one of these studies one notices, however, one common trend of speculation, if not of anxiety. How is Islam likely to adjust itself to the intensely technological era upon which mankind appears to have entered for good or for ill?

Various lines of approach have been suggested and canvassed. The separation of religion and state and the relegation of religion to a strictly limited sphere both of thought and conduct has been indicated by some. I have in this context advisedly used the expression religion and state rather than Church and State, inasmuch as Islam has neither church nor priesthood. This line of approach is not likely to be appreciated by the Muslims as Islam to them is much more than mere regulation of worship and a body of rites and ceremonial. It is a way of life. Any attempt to bar religion from any sphere or sector of their daily lives would not be acceptable to the Muslims.

Another suggestion is that the door of "free interpretation" may be re-opened. It is regrettable that this door should ever have been deemed to have been closed. It is axiomatic that interpretation must keep pace with changes in the pattern of human life. There are indications already that in several parts of this region a cautious approach is being made along these lines. Caution in this field is part of wisdom for interpretation is a very delicate task and even competent and intellectually well-equipped scholars must approach it in a spirit of reverence.

Having regard, however, to the wide gulf that separates the conditions of life of today from those which operated when the door of "free interpretation" was supposed to have been closed, even this approach may not prove adequate. What then is the remedy?

There is one aspect of Islam to which little attention has hitherto been devoted. We are, I presume, agreed that a general awareness of Islamic values and a sympathetic understanding and appreciation of them is a vital necessity in today's circumstances for the promotion of a deeper understanding between the West and the Islamic world. The key that can serve to open wide the doors of understanding and appreciation is a clearer concept of the essential character and quality of the Quran, the scripture of Islam.

The unique character of the Quran has so far not been understood even by those scholars who have approached closest to the spirit of Islam in their study and research. I do not mean to suggest that that characteristic of the Quran should be accepted and subscribed to by non-Muslims, scholars or laymen, but that they must appreciate what it is and what it might lead to.

The Quran is often referred to by Western scholars of Islam as if it were the product of the mind and the intellect of the Prophet of Islam, though the guidance contained in it may perhaps have been inspired or may even have been received through revelation. This is not the Muslim concept of the Quran. The Quran is the record of the verbal revelations vouchsafed by God to the Prophet of Islam. Whatever the Prophet himself said in exposition of the revelation or did in illustration of it, is not contained in the Quran. That also is preserved but in separate collections known as the traditions.

This characteristic which I have pointed out furnishes the key to the solution of the perplexity to which expression has been given by a large body of non-Muslim scholars and students of Islam. Being the very word of God the Quran is alive, as the universe is alive and is, indeed, a universe in itself.

This statement could be expanded in many directions but, again, this is not the occasion for developing it. Certain factors may, however, be indicated. Arabic is perhaps the most scientific language that exists. It is fascinating to observe how from a simple root a whole tree may spread out its branches, leaves, fruits and flowers. It has been described as being as vast as mathematics. It is not an accident that the revelation which was designed to be the "whole truth", that is to say, was designed to furnish guidance for the whole of mankind, through all the ages, was conveyed to man in a language that possesses that quality of vastness and expansion.

It has been said that the Quran is often cryptic or obscure or mysterious. That is not so. The guidance expressed in the Quran is designed to apply to whatever pattern human life might develop. The language of the Quran is capable of yielding this guidance at all times; though the book is not voluminous. It has, therefore, many facets. All interpretation, however, is in strict accord with the rules of grammar and the canons of lexicography.

In essence, therefore, though "free interpretation", that is to say, an interpretation of the Quran with reference to the problems with which human life and society may be confronted from age to age, must always be resorted to, it is not necessary to travel outside the Quran for the purpose of discovering the guiding principles or even the important details which should furnish the true and beneficent standard of human conduct in any combination of circumstances.

Once this is realized it will be appreciated how necessary it is for those who would seek to get close to the reactions of the Muslim mind and its attitude towards various problems and policies, to approach a study of the Quran keeping that claim of the Quran in mind. If the past is any guide for the future we may be sure that the Quran will always prove to stand ahead of the times and never to fall behind them. In any case the test of time and the developing pattern of human life will prove or disprove that claim. No claim of the Quran has so far been disproved by these tests. Any failures, and there have been many, on the part of Muslim society, have resulted from the

ignorance of the mass of Muslims of true Islamic values or from their neglect of them.

God says in the Quran that the guidance contained therein has been revealed by God and that He will safeguard it. This claim was made nearly 1400 years ago. The revelation contained in the Quran was vouchsafed to a man who himself was not familiar with reading or writing and who lived in a region which lay far apart from the rest of the then known world. Nevertheless, the text of the Quran revealed in fragments over a period of 23 years has been preserved intact. The language in which it was revealed has continued throughout as a living language and is today spoken and understood over vast regions and by a much larger number of people than was the case when the Quran was revealed. Not only the science of Arab lexicography has made great progress but the science of interpretation is today better understood than at any previous time. But this is not all. Whenever the intelligence of man has failed to discover in the Quran the guidance needed in respect of any aspect or sphere of human life, the relevant interpretation has been vouchsafed through revelation and this process continues. This is another unique characteristic of Islam and the Quran and is their standing miracle.

The Quran claims that no conflict will arise between the Quran and that which is past and that which may lie in the future. That is to say, neither history and archaeology nor discovery and invention will lay bare or bring about anything which should be in conflict with the Quran or for which the Quran may not prove adequate. The Quran has so far triumphantly vindicated this claim and may be confidently expected to go on vindicating it. Whatever may be true of Muslim society of today, Islam does not stand bewildered outside the majestic portals of science and technology.

There is no private ownership or monopoly in the truth and guidance contained in the Quran. It is a bounty of Providence vouchsafed for the benefit of the whole of mankind. It is a spring of clear, fresh, health-giving and health promoting water available

to all. As the Quran itself says: "The truth is from thy Lord. Let him who chooses believe and let him who chooses reject".

At this critical juncture in the affairs of mankind when the future holds the promise of vastly increased beneficence and prosperity for all as well as a threat to all that makes life worthwhile, it is imperative for those of us who are sincerely, earnestly and persistently making an effort to promote friendly and cooperative relations between large sections of mankind to direct a portion of our effort towards the appreciation and understanding of the principal source from which so large a section of mankind draw their inspiration and upon which they are seeking to base their standards and values. This will surely prove a most profitable investment.

WHAT IS ISLAM? (A Refutation)

by

Hazrat Mirza Bashiruddin Mahmud Ahmad,
Head of the Ahmadiyya Movement in Islam

Our attention has been drawn to a booklet which is headed 'What is Islam?' The authors are Constance E. Padwick and E. M. Mitchell. It purports to have been written at the instance of the International Committee on Christian Literature for Africa. It was first published as No. 54 in 'Little Books for Africa' in 1938 and was reprinted in 1950. The publishers are the Sheldon Press, Northumberland Avenue, London. We are told that this little booklet is distributed by the teachers in certain British schools among the children. If our information is correct, this is most regrettable. Parents send their children to school to learn the subjects which are on the school curriculum. It is morally indefensible that their minds should be confused and perverted by booklets like this one which is full of romancing and inaccuracies. Great and irremediable

harm may thus be done through conscious or ignorant misrepresentation of a great faith. It is surprising that the dissemination of such literature is not prohibited by law. Even Muslim children attending these schools are supplied with such literature. If Pakistan or other Muslim countries were to insist upon Christian children attending school in their countries receiving religious instruction, it would at once be objected that this is undesirable. Yet, in a country like England, care is not taken that the reverse should not be the practice. The same principle must apply everywhere. If Christian countries consider it right and proper that Muslim children attending school in such countries should be subjected to Christian religious teaching, including therein gross misrepresentation of their own sacred faith (i.e. Islam), non-Christian countries would be justified in following the same course. But as we have said above, this would lead to much mischief and would be most undesirable. If, however, Western countries persist in the practice which has been brought to our notice, people would be compelled to conclude that the West still persists in its overbearing attitude derived from colonialism which it pretends it has finally discarded.

The booklet to which we have referred begins with an imaginary and fanciful description of a scene in an East African village. It speaks of 'a stranger in a long cloak and wearing a red fez' who visits the village for purposes of trade. At sunset, he spreads out his prayer mat and begins to say his prayers. The minds of his pagan audience are supposed to be impressed by his standing and kneeling and speaking solemnly in the Arabic language. 'The next day when he once more opens his pack, everyone gathers round, even the Chief is there and many are the questions put to the trader. Where did he come from? What was the magic he was speaking when he made his prostration?' The trader is supposed then to explain that the Islamic credo: 'There is no being worthy of worship save God, and Muhammad is the Apostle of God', is a very strong magic that will ensure safety when a man comes to die if he can but find the strength to say this as his last word on earth. 'To the pagan people this is good news; they learn this *Kalima*, as the trader calls it, as a strong charm to ward off the anger of spirits and the evil eye. They are told to say these words in the ear of a new-

born baby. They are interested and proud to repeat the new words'. The Chief is now told that he has become a follower of Allah and that he must teach the words to all his people. The initiation is by way of circumcision.

'Our trader has other villages to visit and in each place the program of his activities is much the same'. People 'become believers but their conversion means nothing more than the seeking of a new and stronger protective power by the repetition of words and by some outward changes such as circumcision or the wearing of a different dress'.

Thus the authors clearly desire to emphasize that Islam has spread merely as a sort of magic formula and mainly because, after a person accepts Islam, he does not feel the need of any moral change or improvement. It seems that the authors have viewed Islam through Christian spectacles; for the truth is exactly the reverse. Islam insists upon conformity of conduct to profession. The Quran says expressly:— 'O ye who believe, why do you say that which you do not. It is greatly displeasing to God that you should say that which you do not do' (LXI:3). Faith and righteous conduct are insisted upon throughout the Quran as indispensable for progress and improvement.

The Kalima

The *Kalima* referred to above is composed of two brief affirmations. The first is that there is only One Being Who is the Creator, Provider and Sustainer of the whole universe and Who is the Lord God. A person who believes in this must avoid everything that is inconsistent with this affirmation. He must not, for instance, place his desires and ambitions above moral values, for, this would mean that he worships his own desires and ambitions and not God. Idolatry does not mean merely that a person should bow down to idols made of stone, it also means placing one's desires and ambitions above divine teachings. Thus the Quran, by emphasizing the conformity of conduct to profession and insisting upon righteous conduct, has ruled out and condemned all that which does not satisfy the highest moral standards.

As against this, what is it that Christianity or, in other words, the church teaches today? In Christianity, we are told that divine law is a curse. (*Galatians* III:13). This cuts at the root of all morality. It can only mean either that the law teaches something opposed to moral principles or that, if the law teaches morality, then to act in accordance with moral principles is a curse. Either of these interpretations would put Christianity outside the pale of civilized faiths. Every sane person must reject the assertion that divine law is opposed to moral principles. On the other hand, if acting upon divine moral teachings is a curse according to Christian doctrine, equally would such a doctrine be unacceptable.

Imaginary Stories

It is much to be regretted that Christian writers, even when writing upon religious subjects, cannot refrain from romancing and flights of fancy. On the face of it, the booklet under review purports to be an effort at research in comparative religion, yet it opens with a purely imaginary story. Perhaps the authors are to be excused, for they must be accustomed to reading the Bible which is full of such stories. For instance, the Gospel of St. Matthew opens with a highly fanciful and imaginary story. It says:—'Now, when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the East, and are come to worship him . . . When they had heard the king, they departed; and, lo, the star, which they saw in the east went before them till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him'. (*Matthew* II, 1—2 and 9—12).

The West has made great progress in science and the world today possesses well-equipped observatories, powerful telescopes and other astronomical instruments. It is now possible to determine the course of the movement of stars and planets during thousands of years in the past

and in the future. We have not yet been told with scientific certainty of the star which appeared in the East at the time of the birth of Jesus, which guided the wise men of the East right to Bethlehem and stood directly over the place where the infant Jesus then was with his mother. It would, incidentally, have been a very curious phenomenon for the star to stop just above the spot where the mother and infant were, for this would mean that the star had descended from the skies to within a few feet of the roof of the humble place where Jesus was born. Nor are we told whether the star was visible only during the day, nor whence the wise men of the East started on their journey and where they returned to, so that it might become possible to map the course of this wonderful star of which the histories of the time apparently make no certain mention. It is also not clear whether the star guided the wise men to the habitation of the mother and infant during daytime or during the hours of the darkness and, if the latter, how they managed to gain admittance to the presence of the mother with her infant child.

It is no wonder, therefore, that people who put their faith in such fairy stories should be prone to indulge in similar flights of fancy themselves even when writing on serious religious topics.

Origins of Islam

The authors of the booklet go on to observe that many of the friends and relations of Khadija, the Prophet's wife, belonged to a circle called *Hanif*. 'They seem to have been influenced by a strange sect founded by a Persian named Mani and drawing ideas from several religions . . . It was perhaps through their influence that Muhammad became a true seeker after God'. The standard of honesty and integrity of the authors of this booklet may be judged from the fact that they ascribe a vital factor in their study to a source which they themselves are not able to place any higher than conjecture. They describe it in the words 'it was perhaps'. If this is the standard to be applied in grave matters of historical research, then what are we to make of the allegation of the Jews that Jesus cast out devils through Beelzebub, the chief of the devils? (*Luke XI:15*). If thirteen hundred years after

the time of the Holy Prophet of Islam, Padwick and Mitchell are justified in inventing an explanation on the basis of a 'perhaps', then would it be proper to hold that the contemporaries of Jesus may have been right in ascribing his miracles to his connection with Beelzebub?

Why could not the authors of this booklet conclude that the Holy Prophet of Islam had been taught the Unity of God in the same manner in which Abraham had been taught the Unity of God? If God himself taught Abraham, why could He not in the same manner teach Muhammad (on whom be peace and blessing of God).

The Gospel of St. Matthew, as has just been shown, states that the wise men of the East followed the star to the place where the infant Jesus was with his mother and that they met the mother and saw the child. Would there not be then much greater justification, than the flimsy basis adopted by the authors of the booklet in the case of the Prophet of Islam, to hold that the teachings of Jesus and even more of the Church are derived from Hindu mythology which is full of stories of the virgin birth and of men who became gods?

Mani is known as a painter. His religious position and standing are very doubtful. Hinduism on the other hand is a well-known religious and philosophical system and there is a vast literature on its mythology, philosophical speculation and teachings, much of which is obtainable in print. Even the English translation of the Vedas (Hindu sacred scriptures) is available in the British Museum Library. It is not difficult for the authors of this booklet and other students of Christianity to discover from these sources that a great part of the teachings of Christianity and the Church is derived from the fables related in Hindu sacred literature.

The authors of this booklet should have remembered that man has an instinctive urge towards belief in the Unity of God. It is not necessary to hark back to Mani or any other Persian or Chinese source for this conception. A sane and wise person when contemplating the Godhead is bound to perceive, even though imperfectly, the Existence and Unity of God (*The Holy Quran* XXIV:35). The Trinity is, on the other hand, an incomprehensible mystery which neither instinct nor reason is able to conceive or accept. The idea is clearly taken from

the mythological stories of various peoples. The story of the son of God is clearly derived from Greek mythology (see *Encyclopaedia Britannica* under the heading 'Christianity'). In the same way, the festivals of Christmas and Easter have their origin in Teutonic and Roman mythology. (See *Encyclopaedia Britannica*, under the heading 'Christmas'—Vols. V & VI and under the heading 'Easter'—Vols. VII & VIII). Again, it is a historical fact that the sabbath was changed from Saturday to Sunday in conformity with the Roman pre-Christian practice.

It should perhaps not be a matter for surprise that with so many of the church doctrines clearly derived from the mythology of other peoples, Christian religious writers should continue to ascribe similar sources to Islam which is a faith resting upon historical certainty and as alive to-day as it was during the time of the Holy Prophet. It continues to possess the capacity and the vitality to show signs similar to those that were shown in the early centuries of Islam.

Magical Formulas

The authors of this booklet claim that Muslims convert non-Muslims to Islam by teaching them the Kalima as a magical formula. They are apparently completely unconscious of the fact that the truly magical formula is the doctrine of the Atonement which has been responsible for the vast propagation of Christianity. This doctrine teaches that mere faith in the fiction that Jesus was the son of God and suffered crucifixion and became accursed for a brief period for our sake, is sufficient to get rid of all sin. Yet, we observe that the Christian world presents unenviable spectacles of sinfulness of every description and that the greater part of the rest of mankind, on the whole, exhibits higher moral standards than Christian peoples. Wherever the magical formula of the Atonement has been adopted, alcoholic liquors and all forms of gambling have become a characteristic of the people. On the contrary, wherever the doctrine 'There is no deity save God' has been accepted, not only intoxication and gambling, have disappeared, but colonialism and exploitation have also been extirpated.

Even if it had only been a contest between magical formulas, as alleged by the authors of this booklet, then which is the better magical formula, the Atonement or belief in the Unity of God? But, as I have pointed out, the *Kalima* is no magical formula. The Quran emphasizes repeatedly that righteous conduct is essential for moral and spiritual reformation and progress.

Universal Brotherhood

Another matter dealt with in this booklet which calls for correction is the assertion that the Holy Prophet of Islam did not teach a true or universal brotherhood but that he confined the concept of brotherhood to Muslims. In support of this assertion, the authors have quoted a verse from the Quran which they have, owing to their ignorance of Arabic, translated as:—'Only the believers are brothers'. The portion of the verse thus translated by the authors is *Innamal' mominuna ikhwatun*. Had they had even a slight acquaintance with Arabic grammar and idiom they would have known that the first word in this verse means 'naught but'. The verse thus means 'the believers are naught but brothers'. The verse does not mean that the believers alone are brothers but that every believer is a brother. In other words, in his social relations a believer is inspired only by sentiments of brotherhood and is not influenced by any considerations of an unsocial character. There is no implication in this verse that a believer has friendly or brotherly relations only with believers and that he cannot establish such relations with others. The verse clearly inculcates that it should be the characteristic of a believer that all his sentiments and reactions should be inspired by the dominating idea of brotherhood.

The authors of the booklet have claimed that Christianity teaches a wider, more universal and greater brotherhood. The experience of the Asiatic and African peoples during the last three centuries and even today furnishes an emphatic refutation of this claim. It may, perhaps, be urged that in this respect the Christian nations of the West have fallen short of the ideal taught by Jesus, as have the Muslims during the last few centuries fallen short of the ideals inculcated by Islam.

Let us, therefore, look for this ideal in the gospels. We read in *Matthew* (VII:6): 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you'. It would be of interest to know how the authors of this booklet interpret this verse. Who are the 'dogs' and 'swine' referred to here? Is it not the idiom of the gospels to refer to the people of Israel as 'children' and to the non-Jewish people as 'dogs' and 'swine'? We find this interpretation clearly supported by the words of Jesus himself. We read in *Matthew* that when a woman of Canaan came to Jesus and asked him to cast out the devil from her daughter, his first answer to her was, 'I am not sent but unto the lost sheep of the house of Israel' but when she persisted, 'he answered and said, It is not meet to take the children's bread, and to cast it to dogs'. (*Matthew* XV: 22—26). There can be no manner of doubt that the Jewish people are here referred to as 'children' and all non-Jewish people are described as 'dogs'. It is incomprehensible that the authors of the booklet nevertheless claim that Jesus had taught a greater brotherhood than that taught by Islam. As against this, the Quran teaches that even during a state of war with the idolators, if any of them should desire to come to the Muslims to learn about Islam they should be entertained in security and after they have learnt what they want to know, they should be conducted back to a place of security for them. (IX:6). This furnishes a contrast between the attitude of Jesus towards non-Jewish peoples in general and the attitude of Islam towards idolators and polytheists even during the course of a war.

Treatment to Jews

But even the Jews were not spared. We read in *Matthew* (XII: 38—39) 'Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign . . .'. This was the manner in which Jewish scribes and divines who had addressed him as 'Master' were apostrophized by Jesus. Again, we read in *Matthew* (XXIII:33) 'Ye serpents, ye generation of vipers,

how can ye escape the damnation of hell? The context is quite clear that again these epithets were applied to the scribes and pharisees, that is to say, to Jewish divines who were opposed to Jesus. It may, of course, be urged that these words were used because these people were the enemies of Jesus and persistently rejected his message and were bent upon persecuting him and his disciples. That is true, but we would draw the attention of the authors of the booklet to the whole series of brutal and inhuman persecutions to which the Holy Prophet of Islam and his small band of followers were subjected during a period of more than ten years at Mecca and the repeated expeditions that were led against them by the non-Muslims of Mecca, year after year, after they had taken refuge in Medina. When at last Mecca fell and the Holy Prophet entered it at the head of an army, the representatives of the people of Mecca appeared before him to answer for their grave and brutal misdeeds spread over a period of nearly twenty years. They had fully deserved all the epithets which Jesus applied to his enemies with much less cause than the Holy Prophet of Islam had, and yet that is not the way he addressed them. He did not call them evil names but merely inquired from them what treatment should be meted out to them. These people who had been guilty of unmentionable cruelties against the Muslims replied: 'Thou art a generous brother and we expect from thee the treatment expected from a generous brother'. In making this appeal they bore the strongest testimony to the fact that the Holy Prophet of Islam, in spite of all their inhuman persecution of him and his followers, had continued to be a generous brother to them and that they expected that at this supreme moment in their destinies, he would still treat them as a generous brother would. He did not disappoint their hopes and expectations. Indeed, he dealt with them in a manner unprecedented in history till then, unequalled since in its all comprehending benevolent generosity.

Mecca was his birth place. He had been cruelly persecuted in it; so much so that in the end he had been compelled to depart from it. This was his hour of triumph. A less noble, less generous man would have converted it into his hour of vengeance. Not so Muhammad, the Prophet of God (on whom be the peace and blessings of God).

His reply to his unbelieving opponents and enemies was: 'You are forgiven, no retribution shall be exacted from you.'

Ikramah, son of Abu Jahl, had been one of the bitterest enemies of the Holy Prophet and had left Mecca in disgust after its fall. When he heard of the forgiveness extended by the Prophet to the Meccans, he returned to Mecca and appeared before the Holy Prophet. He told the Holy Prophet that he had learned from his wife that the Holy Prophet had forgiven him and wanted to know whether this was true. The Holy Prophet replied that it was true. Ikramah then said that he could remain in Mecca only if he continued in the faith of his fathers and was not expected to accept Islam. He was assured by the Holy Prophet that no compulsion would be imposed upon him in respect of his belief. This was too much even for Ikramah, the inveterate enemy of the Prophet of Islam, whose father had been the principal opponent of the Prophet and had been killed at the Battle of Badr. He reflected for a while and then said that up to that moment he had been in doubt whether Muhammad (on whom be the peace and blessings of God) was a true Prophet of God. But that the treatment accorded to him by the Holy Prophet in spite of all that he had been guilty of was incontestable proof that he was a true prophet and that the doctrine of the Unity of God preached by him was the only true doctrine. He then declared his sincere acceptance of Islam.

What a contrast do we find here! The Jewish divines addressed Jesus as 'Master' and wished to see a sign. They were rebuked as evil and adulterous. The enemies of Muhammad (on whom be the peace and blessings of God) had persecuted him and his followers over a period of more than ten years and had fought him persistently for more than six years and yet in his hour of triumph he forgave them and used not a single expression of rebuke or even reproach!

It is well known and is even recognized by the authors of the booklet that Islam is uncompromisingly opposed to the worship of idols or any deities beside God and that the very concept of idolatry is abhorrent to Islam. Yet the Muslims are admonished in the Quran that they should not abuse even the idols whom the idolators worshipped, lest the latter, being provoked, should be guilty of blasphemy against

God (VI:109). As against this, the Bible is full of the strongest abuse and vilification of the false deities set up against Jehovah. It is true that these deities were false and an abomination in the eyes of those who believed in the Unity of God. Nevertheless, those who believed in them and worshipped them held them sacred and revered them and were hurt and outraged by abuse of them. Their feelings were in no wise considered and allowed for in the Old or New Testaments because the Jewish and Christian conception of brotherhood was limited to Jews and Christians. The Quran teaches a universal brotherhood and that concept is reflected in its teachings.

The Merciful God

The authors of the booklet profess that they find a contradiction in the Quran when it describes God both as Merciful and Compassionate and also a Judge of all men. They claim that Christianity has reconciled the divine attributes of Mercy and Justice through the Atonement of Jesus. In the first place, they have fallen into an error in assuming that God has been described as Judge in the verse of the Quran to which they have referred. The Arabic word in the Verse is *Malik*, which means not Judge but Master. In fact, the authors themselves, though they have mistakenly quoted the word *Sahib* in place of the correct word *Malik*, have translated the verse as 'Lord of the Day of Judgment'. God is thus the Lord of judgment and not merely a judge. A judge is bound to carry out the law and has no discretion save such as is permitted him by the law. But God is not a mere judge, God is Master and being Merciful and Compassionate as well as Master, He both forgives and punishes, whichever may be best in His allcomprehending knowledge and merciful judgment. The Quran makes it clear that God punishes only where punishment is needed, punishment being reformatory, according to Islam, but that His mercy encompasses all. (VII:157).

Indeed the gospels themselves emphasize God's attribute of Forgiveness. 'And, when ye stand praying forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses'. (*Mark* XI:25).

The Doctrine of Atonement

As regards the doctrine of Atonement, the gospels support none of the conditions essential to this doctrine. The first is that Jesus should be proved the son of God in the sense taught by the church. Secondly, it must be established that he was sinless. Thirdly, it must be shown that he willingly suffered crucifixion as an atonement for the sins of mankind. We find no support for any of these notions in the gospels. Jesus himself nowhere asserts his sonship of God in any sense other than that in which all mankind are the sons of God. This is a metaphor which is freely employed by the Bible in respect of all mankind and more particularly in respect of righteous servants of God and of the Prophets.

In *John* (X:31—36), Jesus himself has put the matter beyond all controversy. We there read: 'Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makes thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken: Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?'

It is thus perfectly clear that Jesus was no more God or Son of God than the previous prophets who were even called gods, let alone sons of God.

The gospels also refute the doctrine of the sinlessness of Jesus. We read in *Matthew* (XIX:16—17), 'And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.' Jesus here expressly rejects the idea of his own sinlessness or being free from error and ascribes perfect goodness to God alone. Incidentally, he thus disclaims any partnership

in the Godhead and refutes the doctrine of Atonement by making the keeping of the commandments a condition of entry into eternal life.

The third condition is also absent. We are told that before the event of the crucifixion, Jesus prayed earnestly in the garden of Gethsemane that if possible, the cup of death upon the cross should pass from him (*Matthew XXVI:39*). Jesus believed that God heard his prayers. If he prayed that the cup should pass, at least his own wish was that he should not be put upon the cross and his belief and expectation were that God would hear and accept his prayer. It would not, therefore, be right to conclude that Jesus was willing to suffer crucifixion. It is sometimes said that Jesus stated that the spirit was willing but that the flesh was weak. (*Matthew XXVI:41*). This, however, does not help; for, in the first place, it was the body that was to be crucified, and not the spirit and, secondly, Jesus was most anxious that, if possible, the body should not have to suffer.

There is thus no basis in the gospels for the doctrine of the Atonement. The doctrine, however, does not amount to any so-called reconciliation between the divine attributes of Justice and Mercy. It is neither just nor merciful to punish or to impose suffering upon the innocent so that the guilty might escape and might thus, being weak, be emboldened to sin with impunity. Also, the Christian doctrine is that those who are not redeemed would suffer everlasting damnation and punishment. It is scarcely just to contend that those who believe in the Atonement have been redeemed by Jesus' suffering a few hours upon the cross and remaining in the valley of the shadow of death for three days and three nights, according to the gospel account. These, however, are considerations which are not of primary importance as the whole basis of the doctrine is utterly lacking.

There are several other matters in this booklet which call for comment, but if all of them were taken up and discussed, this brief review would run into inordinate length. A cursory perusal of the booklet is enough to show that the authors had set out to establish a preconceived thesis about Islam and the Holy Prophet and that they have not scrupled to have recourse to all sorts of devices to achieve their purpose. They were so carried away by their enthusiasm in pursuit

of that purpose that they were not able to avoid even patent contradictions. For instance, we read on page 32, 'Muhammad's people believe that the very words and the letters of God's dictation are so sacred that they should not be translated'. One may perhaps assume that the authors were ignorant of the fact that there are several published translations of the Quran into various languages, e.g. Urdu, Persian, English, German, Dutch, etc., made by eminent Muslim scholars and divines. But what is one to make of the following footnote on page 29 of this very booklet, 'This strange book has been translated into Swahili and can be obtained in that language from the shops in East Africa'. This translation is by a Muslim. Comment is needless.

God as Father

The authors state that God is not referred to in the Quran as Father or as Love. The Fatherhood of God and His Love for His creatures are His attributes, among others. The Quran emphasizes God's love for mankind and man's yearning for the love of God. 'Say, if ye love God, devote yourselves wholly to Him, following my example, ye will then be blessed with the love of God.' (III:32). The Quran also says that the strongest love of the believers is for God (II:166) and that the believers remember God with a more intense remembrance than the remembrance of their fathers (II:201). Indeed, the relationship that Islam seeks to establish between God and His creatures is much stronger than and goes beyond that of father and children. It is that of Rabb and Abd. *Rabb* means Provider, Sustainer and He who leads stage by stage towards perfection. *Abd* means he who receives the impress of another and becomes the manifestation of his attributes. This is a much higher and more intense relationship than that signified by *Abd*, i. e. Father.

A Wrong Approach

Most of the statements in the booklet which are critical of Islam and the Holy Prophet are vitiated by false assumptions or by attributing to Islam the errors into which Muslims have fallen during their period of decline and decadence. The authors themselves have, on occasion,

referred to what, according to them, some of the Muslims think or do rather than what Islam teaches. This is not a very helpful approach.

The authors attribute to Islam a doctrine which they appear to have borrowed from the Holy Inquisition. The office of the Holy Inquisition, as is well known, burnt at the stake not only non-Christians but also Christians found guilty of 'heresy'. Indeed, both sides were burnt impartially by some of the Tudor Kings of England. The authors of the booklet say: 'If you enter and are disappointed; if being inside, you want to follow Christ rather than Muhammad, what then? Then, according to the law of Islam, you should be killed, as a deserter to the army, a traitor to the brotherhood and to God.' Here the authors have indulged in complex misrepresentation. Treason is in all States a capital crime. More especially if during the course of a war a national of a belligerent state should go and join the enemy forces, he would, when captured, be liable to suffer the capital penalty. This is so in Islamic as in all other States. But there is no law in Islam, as is erroneously stated with such assurance by the authors of the booklet, prescribing any penalty for change of faith. The Quran is not only clear, but is unique among sacred scriptures, in proclaiming freedom of conscience. 'There shall be no compulsion in religion'. (II:257). And again, 'Say, the Truth is from your Lord, then let him who will, believe, and let him who will, disbelieve.' (IV:138). The Quran makes mention of those who were in the habit of declaring themselves believers and nonbelievers in turn and yet were subjected to no penalty. (IV:138). Islam stands for perfect freedom of conscience, and imposes no penalty for change of belief. If change of belief is followed (or is accompanied) by something which is in itself an offence against the law, the offence, if established, would incur its appropriate penalty, but that would be and, indeed, should be so, in every civilized State. One wonders which is 'the law of Islam' to which the authors have referred in making this statement.

Islam's Attitude to Other Faiths

It may be useful to state briefly Islam's attitude towards previous faiths. Islam teaches that God has made provision for the spiritual

guidance of all mankind through revelation. It requires belief in the righteousness of all Prophets, including the well-known Prophets of Israel descended from Abraham like Isaac, Jacob, Joseph, Moses, David, Solomon, etc. It also affirms the righteousness of Jesus as a true Prophet of God. It rejects and condemns the doctrines of the Trinity and the Atonement but makes it quite clear that Jesus was not himself responsible for teaching these doctrines.

As regards the crucifixion the Quran is clear that Jesus did not die on the cross. Historical evidence shows that he was taken down from the cross while still alive, though in a swoon, and was cared for and ministered unto lovingly and recovered from his injuries. He thereafter migrated from Palestine and travelled the lands in which the lost tribes of Israel were then settled.

Jesus is revered by the Muslims in accordance with the teachings of Islam contained in the Quran as a great and righteous prophet who sought to bring the Jews back to the spirit of righteousness and beneficent living. The Jews were in his time all too much devoted to physical and material pursuits and in matters of religion paid attention only to the letter of the law, ignoring altogether its spirit. It was the mission of Jesus to bring them back to the spirit and to reconcile the spirit and the letter. That is why he insisted upon the law and the prophets being kept and affirmed the positive need of the law and its continuing validity. He said in the clearest words that he had not come to destroy the law but to fulfil the law and that not one jot or tittle of it would pass away. In the clearest and the most emphatic language, therefore, he affirmed the law of Moses and declared himself repeatedly a prophet in Israel. As such, the Muslims have faith in him and accept, revere, and love him.

The authors of the booklet appear to decry Islamic teachings that seek to regulate the moral and spiritual as well as the physical and the material. In fact it is the lack of adjustment between different spheres of life that constitutes the greatest ill of our times. Islam seeks to bring about a beneficent adjustment between all spheres of life so that human life here and hereafter should become rich, happy and joyful.

Islam is that all truth revealed through that 'spirit of truth' (on whom be the peace and blessings of God) of whom Jesus spoke in *John* (XVI:13). Blessed are those that open their hearts to it and receive it joyfully as the greatest bounty of their Lord.

AR-RAZI

An Eminent Physician in Islamic History

In the long series of the 'Abbasid khalifs of Baghdad one of the most admirable was al-Muqtafi who commenced his reign in 279/902, but unfortunately occupied the throne only for a brief period. Amongst the benefits he conferred on his capital was the foundation of a public hospital (*bimaristan*) for the care of the sick and for the technical training of medical practitioners. To do this he first selected the most eminent physician available, his choice being Abu Bakr Muhammad ibn Zakariya ar-Razi who had been for some time head physician of the Maristan at Rayy. He was a native of Rayy but had studied medicine in Baghdad under 'Ali at Tabari who had been the most prominent physician and professor of medicine under Harun ar-Rashid.

After completing his education in Baghdad ar-Razi had returned to his native city of Rayy where he practised medicine with such success that he was appointed head of the public hospital there. At the same time he seems to have acted as tutor to the prince Abu Salih al-Mansur whose cousin Nasr II was then Emir of Rayy. At the time medicine was the most progressive branch of science and ar-Razi composed a manual of medicine in ten books which he dedicated to his pupil and which consequently came to be known as the Mansuri. Several manuscripts of this work exist, but there is no printed edition of the whole Arabic text. Several portions have been published separately, especially Book IX which gives a list of remedies for diseases classified according to the parts affected from the head to the feet, and there is a Latin translation of the whole *Liber ad Almansorem* which was printed at Milan in 1481 A.C. and several times reprinted.

Ar-Razi's Works

Ar-Razi's chief medical work was *Al-Hawi*, in Latin *Continens*, in twenty-five books, with many extracts from Greek and Indian medical works. Of this vast text no complete copy exists. The late Professor Browne, who has carefully analyzed the extant codices, estimates that

they give fourteen books out of the original twenty-five. It was produced as a posthumous work, for after the author's death Muhammad ibn al-Amid, minister of the Buwayhid Sultan Rukn ad-Dawla, brought the materials and notes left by the author from his sister at a high price and placed them in the hands of a committee of his pupils to be arranged and edited. It, therefore, lacked the finishing touch of the author's hand and this, probably, explains its "somewhat inchoate character and confused arrangement". (E. G. Browne, *Chahar Maqala*, 1921, E.J.W. Gibb Memorial Publications, London, Luzac: p. 151).

Ar-Razi has left several other works of medicine which are extant in manuscript, some of them apparently abridged from *Al-Mansuri* whilst one survives only in a Hebrew translation, another in a Latin version. There is also an *Aqrabadhin* or pharmacopeia, a book of aphorisms, and some other works. Of special interest are the treatises on particular diseases, especially one on small-pox and measles, the first accurate description of those complaints.

According to C. Brockelmann, (*Geschichte der arabischen Literatur*, Weimar, 1898, 1899) there are some twenty-eight texts in Arabic, of which, thirteen are in Latin versions, and nine in Hebrew translations. Thus allowing for the possibility that some are really the work of ar-Razi's pupils attributed to the master, and that sometimes two texts are in fact two versions of the same work, it forms a vast body of material, possibly to be increased by other works not yet identified. The Late Professor Browne, himself a physician, considered that ar-Razi "was probably the greatest practitioner of the so-called Arabian medicine who ever lived, and as a clinical observer far surpassed his later and more celebrated countryman Avicenna, whose reputation rests more on his philosophical than on his medical attainments, whilst the contrary holds good of ar-Razi." (E.G. Browne, *Chahar Maqala*, 148).

His Claim to Greatness

Ar-Razi was the first to introduce chemistry into the practice of medicine and treated it from a stand-point entirely different from that of the earlier alchemists. It was no longer simply a matter of transmuting metals with the aim of making gold, but a scientific treatment of chemical

phenomena of much wider range. On this subject he compiled a work called *Kitab al-asrar*, which is a compendium of chemistry in twelve books, the first scientific study which can be regarded as dealing with chemistry properly so called. "For the first time in the history of the world we find a systematic classification of carefully observed and verified facts regarding chemical substances, reactions, and apparatus described in language which is almost entirely free from mysticism and ambiguity." (H.E. Stapleton, R.F. Axe and N. Hidayet Husain, *Chemistry in 'Iraq and Persia in the Tenth Century A.D.*, in *Mem. of the Asiatic Society of Bengal*, Calcutta, VIII (1927) pages 320 et sq.).

Amongst other works by ar-Razi on chemistry in the *Madkhal at-talimi*, a practical introduction to the subject, of which a manuscript exists in the library of H.H. the Nawab of Rampur; the text, translation and notes are given in the work of Stapleton and others already mentioned (op. cit. 412-7). In the *Kitab-al-asrar* ar-Razi refers to Jabir as his master and also mentions the semi-mythical Marianus and Khalid ibn Yazid, but not Ja'far as-Sadiq. It is shown that he was indebted to Jabir's *Ustuqus-al-usus* in his classification of substances. (Stapleton etc. op.cit. 338-340). Amongst the substances enumerated by ar-Razi appears a mysterious metal called *Kharsini*, a Persian word meaning "Chinese arrow-head", which replaces "glass" in Jabir's list. From ad-Dimishqi (d. 728/1327) as reproduced in Chwolson's *Die Sabier und der Sabismus* (II. 38-411) it appears that the so-called Sabaeans of Harran had five temples dedicated to the seven planets and the Creator and the World Spirit, and seven others dedicated to the seven planets, each with a particular metal representing the planet. Mercury was associated with the metal *kharsini*, and from this Stapleton deduces the presence of a Harranite element in ar-Razi's work.

Chemistry Before Razi

The earliest reputed chemist of the Arabs, Khalid ibn Yazid, lived well before the age of the translators from Greek authorities, and for that reason his claims are rejected by Ibn Khaldun (*Prolegomena*, III. 207). The next claimant was Ja'far as-Sadiq (d. 148/765) the sixth Imam of the house of 'Ali, whose claims are rejected by Professor

Ruska. Shi'ite tradition, however, is unanimous in describing him as a diligent student of Greek science. Admittedly the works ascribed to Ja'far are spurious, yet there was a tradition of his scientific activities. The *Fihrist* (trans. in Berthelot, *Chimie*, III. 31) states that the Shi'ites spoke of Jabir the noted alchemist as the companion or disciple of Ja'far as-Sadiq and the writings ascribed to Jabir often refer to his "master Ja'far". It is clear that Ja'far was reputed to be an expert in alchemy. It was mainly due to this tradition that the Shi'ites generally treated the study of natural science with great respect.

Another name connected with Arabic chemistry was that of the Jabir already mentioned, Jabir ibn Hayyan, to whom many treatises are ascribed, many of them extant in Latin translations only. Most of these are of much later date and show a chemical knowledge much in advance of the age in which he lived, as would appear, though our knowledge about this is not sufficiently accurate to decide this with certainty. The discoveries attributed to Jabir, or Geber, as he is called in the Latin versions, are not mentioned until the thirteenth century A.C., and nothing appears in the known Arabic texts to support the claims based on the Latin translations. Whether Jabir really was a historical character, and whether he was the author of the Arabic works which bear his name, is still an open question. According to the historian Dinawari (ed. Guirgass, Leiden, (1888) pp. 334-6) the Shi'ites sent three envoys to the Imam Muhammad ibn Hashim at Humaynia in Syria and thereby started the movement which developed into the 'Abbasid revolution. One of those envoys was the druggist Hayyan who was afterwards captured and put to death by Asad ibn 'Abdullah. It is tempting to suppose that Jabir was the son of this Hayyan, but that is no more than a guess.

The claim which can be made for ar-Razi is, not that he made new discoveries in chemistry, but that he was a pioneer in adapting chemical knowledge to the purposes of medical treatment.

Excerpts from an article by De Lacy E. O'Leary in *Pakistan Quarterly* (Vol. VI, No. 1)

BOOK REVIEWS

Arab and Jew in the Land of Canaan. Ilene Beatty. Chicago. 1957. Henry Regnery Company. 108 pages. Price \$2.50.

Innumerable books have been written on the Arab-Jewish problem before and after the creation of the State of Israel. Miss Beatty brings to our attention in this remarkable book some angles of this question so often overlooked. In the United States, in particular, little is known about the expansion of the Israeli State even after the armistice. The author supports her thesis with figures quoted from such impartial and authentic source as the World Almanac and Book of Facts. She shows how, despite the cessation of hostilities, Israel went across the line in 1948 and took Beersheba. The pushout after signing the Armistice continued so successfully that, by 1950, Israel had increased her territory by 1600 square miles.

These relentless onslaughts of the Zionists materialized into a gain of another 700 square miles in the next three years. Systematic attacks on Arab villages continued until by 1955 the Israelis had already expanded their territory to 8,048 square miles, as compared to 5500 square miles originally allotted to the Zionists by the U.N. in the partition of Palestine. Obviously, all verbal assurances and hollow peace-gestures by the Israeli leaders are nothing short of hypocrisy in the face of these continued aggressions.

It is often contended that the Jews have a historic right on the Holy Land. Miss Beatty points out that in the last 2500 years, the Jews have actually ruled this land for only 400 years. Thus the verdict of the history is explicitly against them.

As to the alleged spiritual rights of the Jews, it is claimed that the Holy Land is rightfully theirs because of the Covenant of Abraham. Miss Beatty points out that this Covenant was fulfilled when King David conquered Canaan and established an independent Israelite kingdom. But the Jews broke the Covenant of God through their successive transgressions. The Most High God was debased by their continued sin and so, according to the Bible, they were warned by God, "I will cut off Israel out of the land which I have given them." (I Kings 9:7) And, "I will surely rend the kingdom from thee and give it to thy servants." (I King 11:11)

And thus the Promised Land was lost, Miss Beatty points out so convincingly about these alleged spiritual rights. The people of Israel paid no heed to

the warning of God. Consequently, they were conquered by the Babylonians in 586 B.C.

The author does not leave her discussion without offering a solution to this ticklish problem. She suggests that Palestine be set apart, in a class above world politics and thus given a superior, special status. She proposes an International Monument to be set up by the U.N. In this newly formed State, the Arab refugees should be given full opportunity to return to their homes if they so choose.

Miss Beatty's work is a new and encouraging approach to the problem which has been a dreadful menace to the world peace.

The Balance of Truth. Katib Chélebi. Translated by G. L. Lewis. New York. 1957. The Macmillan Company. 160 pages. Price \$3.25.

Katib Chélebi, whose real name was Mustafa, son of 'Abd Allah, was born in the early seventeenth century in Turkey. After having served in the Office of Audit for the Turkish Cavalry, he performed his pilgrimage and spent the rest of his life reading and writing.

The author lived at a time when the Ottoman Empire had lost its ancient military supremacy and had come to be known as the "sick man of Europe". Katib Chélebi, also known as Hajji Kalfa, realized that part of the blame for the Turkish decline lay in the inadequacy of the traditional Muslim education. The Hajji devoted himself to the task of learning and, consequently, writing more than 20 books.

The Balance of Truth is the last of his works, completed in 1656. It consists of a number of essays on controversial points of Islamic doctrine and practice. It reflects the type of topics usually discussed among the Muslims in the period of their decline. The author's conclusions show a spirit of liberalism and good sense. It is obvious that the Hajji was never afraid of free interpretation and application of reasoning even if his views are at times faulty.

Professor Geoffrey Lewis, who has translated this work, is Senior Lecturer at Oxford in Islamic Studies, and a scholar of Arabic, Persian and Turkish.

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